

A Theolog. 8
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LETTER TO THE Reverend Dr. *Snape*;

Whicrein the
AUTHORITY
OF THE
Christian Priesthood
IS MAINTAIN'D;
The UNINTERRUPTED SUC-
CESSION of BISHOPS from the
Apostles Days is lineally deduced;
and the Cavils of HERETICKS and
FANATICKS are answer'd.

By a Curate of Wilts.

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L E T T E R
T O T H E
Reverend Dr. *Snape, &c.*

Reverend SIR,



INCE writing Letters in Print to a Friend, is so much in Fashion, I hope I shall not incur your Displeasure, if I run in with the Herd of those, who, following your Footsteps, have with the utmost Familiarity address'd themselves to their Superiors: and, though but a Country Curate, presume to apply myself to you, who are at present One of the most renowned Champions of our *distress'd Church*, which has been so violently attack'd of late, by Men whose *Interest* as well as Profession shou'd have led them to defend *Her*.

We all see how she has been torn and mangled of late, how her Power hath been question'd, her Honour debased, and her true Grandeur vilify'd ; and all this hath been done, only to make Way for *Carnal Reason* and *bare Religion* ; as if Power, Honour and Riches were no Essential Part of our Church.

It is true, *Reason* and *Religion* are very good Things, when locked up amongst the *Arcana* of a *Church* ; but when they come to be once prostituted to the Hands of the *Vulgar*, they are the most dangerous Instruments of its Ruin. Then will the *Sheep* begin to judge of their *Shepherds* *Sermons*, and calling loudly for their *Bibles*, pretend to be their own Interpreters ; and this detestable *Licence* shall be commended under the specious Name of *Christian Liberty*. Our great Adversary the Bishop of B——r, hoping to get all the *Fanaticks* on his Side, and thereby more effectually accomplish his pernicious Designs against Us, has trump'd up this Doctrine of *Searching the Scripture*, and *submitting our Conscience to no Man's Direction*. To support which *Heresy*, he tells us, ' that no Set of Men, (not even the Clergy, whom we very justly call the *Church*) have any Authority to direct the Consciences of Men ; that Christ is King in his own Kingdom, and that no Power on Earth can add By-Laws to the Laws of Christ ; and that to add Sanctions, Rewards, or Punishments to his Laws, is to dethrone Christ ; that we Priests are not by *Divine Right*, but only a laud-

laudable *Humane Institution*; and that our Claim to our *Sacerdotal Powers* by an *Uninterrupted Succession* from the *Apostles*, is a *Chimera*; that our *Excommunications* are idle *Terrors of Men*; and that the *Laity* may go to *Heaven* without any *Intervention*, without *Benefit of Clergy*? If this be not wresting out of our *Hands* the very *Leading-Strings* of the *Laity*, and at once destroying the *Power* of the *Clergy*, if this be not making the *Church of Christ* a *Babel*, and his *Kingdom* a *Realm of Confusion*, I know not what is. Thus does a *Governor* of our *Church* shew himself less zealous for *Her*, than the *Silversmiths* at *Ephesus* were for their *Diana*; whilst they cry *Great is the Goddess of the Ephesians*, he cries, *Small is the Power of the Church of England*. However since your great *Self* are pleased to enter the *Lists* against him, since you have been follow'd by such an able *Second* as the *Dean of Chichester*, and since Mr. *Laws* has laid down his *Plan of Church-Power*, to the *utter Confusion* of the *new Heresy*; I shall not fear to throw in some few of my *Answers* to the *Bishop's Arguments*; which I will venture to say no *One* has handled with more *Freedom*, nor declared themselves against with more *Sincerity*, nor has any *One* spoke out the *Sentiments* of the *Orthodox Priesthood* with more *Christian Zeal*.

First then, the *Bishop* affirms, that our *Church has not any Power to add By-Laws to the Laws of Christ*. I would fain know whether

be

he doth not allow, that any little *Body Politick* hath a Power to make *By-Laws* for their own Honour, Profit or Safety; if so, shall not our *Church*, our *Clergy*, a *Body* the most *Politic* in the World, be permitted to have a poor Privilege, which is not deny'd to the pettymest Burrough, or to the meanest *Corporation*? That our *Bishops*, *Deans*, *Archdeacons*, and the rest of our *Brethren*, whose Revenues exceed those of all the *Bodies Corporate* in *England*, should not be admitted to an Equality with any other *Sett* of prophane *Laymen*, who are stiled *Mayor*, *Aldermen* and *Common-Council*, seems to me not only blasphemous, but even ridiculous to affirm. Oh! poor *Church*, to what low Ebb art thou reduced?

In the Second Place, the Bishop affirms, that to add *Sanctions of this World* to the *Laws of Christ*, is to act against *Christ*, for his *Kingdom is not of this World*. I must ask the Bishop another Question here, and that is, whether in the time of *Christ* and his *Apostles*, Men were not afflicted, for their want of *Faith*, and for their *Sins*, by *Corporal and Temporal Punishments* from *Heaven*, such as *Blindness*, *Lameness*, *Palsy*, &c? I think, from our *Saviour's* common *Phrase* in curing these *Infirmities*, *thy Sins are forgiven thee*, that it plainly appears that these were *Temporal Punishments* for *Sin*: And yet no one can affirm that these *Temporal Punishments* were a *Bar* to the *Eternal ones*. So now in the *Christian Dispensation*, *Corporal Punishments* and

and Temporal Discouragements may be annexed to the want of Faith, and to the Commission of particular Sins, and yet no way interfere with the Eternal Chastisements reserved for Sinners in *another World*. And indeed, as the Punishment of Sin here on Earth has by the greatest Divines been believed to be an Alleviation of it hereafter, I cannot see but that Christian Charity and common Humanity teach us to fall heavy upon all *Infidels, Schismaticks and Hereticks*, and to persecute them with the utmost Rigour out of mere good Nature: at least we cannot blame those of our Brethren that act upon so good a Principle.

Thirdly, The Bishop denies, *That any Sett of Men can have a Power over other Mens Consciences, or that they can interpret the Laws of Christ Authoritatively for any one, for no Church is Infallible*. In answer to this Assertion, I shall deal more sincerely with the Prelate than any of his Antagonists have done, and own at once, that I think our Church is *Infallible*. And though at this Moment you may think I say too much, yet I shall in its proper Place prove that you have said the *same Thing*, and then I am sure I need not fear my being in an Error. To return to the Thing in Question. I readily agree with the Bishop, that it would be Nonsense in Terms to say that a Church that was *Fallible* could act *Infallibly*. Which if a Church cannot do, she cannot pretend to impose her Interpretation of Christ's Laws upon

on others, because they may be in the Right and she in the Wrong. And indeed though no *Church* but the *Roman* has claimed *Infallibility* in *Words*, yet none in the *World* but claims it in *Fact*. To convince Mankind of this Truth, I defy any One to shew me an Instance of a *Church*, that hath acknowledg'd itself in an Error. Did not the *Synod of Dort* proceed every whit as vehemently against the *Minority* (which is in other *Words* the *Heretics*) as the *Council of Trent*? Indeed they had not so many *Engines of this World* at their *Command*, but they seemed to have a *Spirit* to have set as many at work. I have known many worthy Men, who have believed the *Infallibility* of a *General Council*; nay all pious Christians do entirely submit to the *Decrees* of the Four first *General Councils*, as *Infallible*. And why a *Divine* of the *Church of England*, may not allow the *Convocation Infallibility*, I know not. For my own Part, I see no *Ab-surdity* in allowing, that when an *Assembly* of regularly ordained *Divines* meet to establish a *Doctrinal Point*, there may be an *infallible Spirit* present, directing the *Resolutions* of the *Majority*. Omitting all the *Cloud of Witnesses*, which I could bring from the *Fathers*, from the *Councils*, and from the *Pope's Declarations*, to evince this Matter, I shall only mention that wise *Article* in the *Decrees* of the *Council of Trent*, of which *Father Paul* gives us an *Account*: That all *Seculars* ought to receive that *Doctrine of Faith* which is given them by the

the Church, without disputing or thinking farther about it. And among the *Theses* propounded by the *Jesuits* to be maintain'd in their publick Hall at *Clermont*, there were these Two remarkable ones.

Thesis XIX.

*Christum nos
ita caput agno-
scimus, ut illus-
regimen, dum in
Gælo abiit, Pri-
mum Petro de-
inde Successoribus
ejus commiserit,
Eandem quam
ipse habuit infal-
libilatem conces-
rit, quoties ex Ca-
thedra loquuntar.*

Thesis XIX.

Thus we acknowledge Christ to be Head of the Church, that at his Departure into Heaven, when he was no longer to govern his Church in Person, he committed the Government of it to his Apostle *Peter*, and then to his Successors, in whom he lodged the same Powers even of Infallibility, which were vested in himself, as often as they speak from the Chair.

Thesis XX.

*Datur ergo in
Ecclesia contro-
versiarum fidei
Iudex infallibi-
lis, etiam extra
concilium gene-
rale.*

Thesis XX.

There is therefore in the Church an infallible Judge of Faith, even without a General Council.

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And

And now give me Leave, worthy Doctor, to quote a Paragraph out of your * first Letter to the Bishop, wherein you thus acknowledge Christ to be the Head of the Church. *At his Departure into Heaven, when he was no longer to govern his Church in Person, he provided for the good Government of it by others, whom he commission'd to bear Rule and Authority over his Subjects, to be his Vicegerents, to act in his Name and Stead, and to perpetuate a Succession of Men, thro' all the succeeding Ages of the World, in whom the same Powers should be lodged; and tho' he made none of them infallible, &c.*

Now tho' at first Sight this may seem to be a total Renouncing any Title to *Infallibility*, yet I shall in its proper Place, shew that you mean nothing less. This therefore may by an incurious Reader be taken for a Transcript from the *Ghostly Fathers* above-mention'd, but to a critical Eye will appear to be a great Improvement on their narrow Scheme, which confines the *Succession* to one *armed Chair*. A poor local Business! If we understand one another, this, Dr. *Snape*, is your meaning, That when *Christ went to Heaven, he provided for the good Government of his Church by others, that is, by his Twelve Apostles, (at the Head of whom, he placed St. Peter) whom he commission'd to expound his Laws, to bear Rule and Authority over his Subjects, (even over our Fellow-Subjects*

* the Fallen Angels, whom they often cast forth and dispossess'd of their Fastnesses) to be his Vicegerents to act in his Name and Stead; a Power which they could never have presumed to exercise, had they not for that Purpose been made *Infallible* by the *Holy Ghost*. However, as they were not made immortal, it was necessary for the Preservation of the *Church*, that when these *Apostles* went to Heaven themselves, they should leave others in their Room to perform their *Functions* in the *Church*, that so there might be a *perpetuated Succession* of Men thro' all *succeeding Ages*, in whom the same Powers (of *Infallibility*, *Vicegerency* and the like) were to be lodged: *Datur ergo infallibilis Controversiarum fidei Jux*. That is, we have *Infallibility* somewhere, and some how or other lodged in our *Church*. For what signifies an *Uninterrupted Succession* from the *Apostles*, if their *Successors* are not vested with the *S A M E* *P O W E R S* which they had? But why do I call them *Successors*, since they can have no Right to be stiled such, unless they have the *S A M E* *P O W E R S*? Will any One say that a *Doge* is or can be properly said to *succeed* to a *Monarch*? Though he should pretend to set on the same Throne, and to put on the same Dress and Pageantry with the King that preceeded; yet if he does not succeed to the *Regal Authority and Power*, a Man shall as soon

* *Snape's Second Letter*, p. 43.

perswade me that *Æsop's Beast* in the Lyon's Skin was what he pretended to be, as that such a *Doge* can continue the *Succession* of a *Monarchy*. So that to deny *Infallibility* to our *Church*, is at once to destroy its whole Title to an *Uninterrupted Succession from the Apostles*; it is taking away the *Divine Right of Episcopacy*; it is diminishing or rather (I fear) abrogating all *Church-Authority*, by founding it upon the poor *secular Basis* of a decent *Human Institution*. This may serve to shew the Danger and Folly of disclaiming *Infallibility*.

I confess at the End of that *Paragraph*, which I already cited out of your *first Letter* to the *Bishop*, you say that *he (Christ) made none of them (the Apostles Successors) infallible*. This the *World* has understood to be saying, that *they had and that they had not the same Powers with the Apostles*, in the same *Breath*. Such Expressions in the *Bishop* must indeed have pass'd for gross *Nonsense*, because that *he*, being unacquainted with our *Church-Logick*, could not have brought himself off. But I will undertake that, thro' the Help of some *nice Distinctions*, you shall appear very consistent, with all *us* true Sons of the *Church*, and which is harder yet, with your *own self*. For it is plain, that you do not any where assert that the *Successors of the Apostles are not infallible*, but that *he (Christ) made none of them so*. Now every one knows that *Infallibility* was the *Gift of the Holy Ghost*, a considerable Time after *Christ* was ascended into *Heaven*.

And

And since we are, none of us, *Arians*, (as many of the Bishop's Friends are) but do allow a Distinction of Persons in the Trinity, it is evident that you affirm a Truth, when you say, *Christ made none of them Infallible*. Thus may you see how, by a subtle Distinction kept in *Petto* till a Time of *Need*, we can avoid the Charge of Nonsense and Contradiction. A Liberty never communicated to the Lay-
ity ; as being a Right only annexed to the indelible Character. And indeed, we seldom fail of making use of our *Privilege* ; for when we write for *Protestantism* we never forget to tack a *Popish Salvo*, and when we write for *Po-
perty*, we put in a *Protestant Salvo*. In which Art of Writing, our good Friend the *Dean* has dis-
covered a most admirable Talent. From what has been said, it manifestly appears, that you never really declared against *Infallibility*, as the Generality of Readers thought you did. But, worthy Doctor, your seeming *Salvo*, I confess, was very prudently subjoined to your *Claim* of *Apostolical Powers*, that thereby (as you * term it) our *Claim* might appear the more INNOCENT. For those superficial Readers, the Layity, should we be so Im-
prudent as to claim *Fullness of Power* and *Infallibility* at the same Time, (tho' the One does necessarily include the Other) might be so alarmed and provoked, as to deny us Both.

* *Second Letter, p. 51.*

No, Sir, let us but get our Power once confirmed, and we shall not ask any Body Leave to be infallible. For we see that the Power of our secret Friend the *Pope*, does not so much consist in his *Infallibility*, as his *Infallibility* is built on his *Power*. Thus, Sir, though our *Church Politicks* utterly forbid us to speak out, unless we are drove to a Pinch ; yet you yourself, as well as all other true Churchmen, do know, that the *Apostles* left behind them a *Succession* of Men vested with the *same Powers* with themselves, One of which we are sure was *Infallibility*; and tho' we do not think it expedient to mention the Word (which like *Balaam's Angel* might open the Mouth of our Beast the *Layity*) yet tacitly we claim no less. And therefore I cannot think that the Bishop has acted a fair Part in bringing an Argument against *us*, which is only founded upon an Opinion that we dare not speak our Mind freely, and support our just Claim to *Authoritative Power in interpreting Scriptures*, by owning our *Infallibility*, which that learned *Prelate* knew was the only Thing that could entitle us to *It*.

The last Argument which the Bishop has urged against our *Church's Interest*, which I shall take Notice of ; is, that the *Notion of an Uninterrupted Succession of Bishops is not to be supported from any Words of Scripture, and is not to be made out in History*; and that 'twould be wicked to make such a *Nicety* a *Thing on which our*

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Salvation should depend. I answer to this, I was once determin'd to have produced * those many *Texts* out of Scripture, which you affirm that you could bring to evince the contrary. Now as I knew that you could not mean the common Edition of the Scriptures, I looked into an old Bible in my Study ; which unluckily happen'd to be that heretical One translated by *Tindal* ; in which I could not even find the Word *Church*, much less any Account of *Vicegerents* and *Uninterrupted Successions* in it. This plainly convinced me that he did not understand *Greek* ; for had he skil'd it as well as Dr. *Sherlock* and some of us do, he would never have render'd the Word *ιεραποστολική Congregation*, but *Convocation* or *Church*, nor *Διδυκοντοι Ministers*, but *Lords* or *Rulers*, nor *παύλος δολος ο ινος χειρος*, *Paul the Servant of Jesus Christ*, but *Paul Christ's Vicegerent* : For as the Dean very rightly observes *Δολος* does not always signify a *Servant* or *Slave*, but may for the Good of the Church be translated, as his Holiness's Motto *Servus Servorum*, which signifies the *Lord of Lords*. However these gross Errors of *Tindal* are amply made up by the pious and ingenious Editors of the *Rhemish* Testament, (which I am confident is the same, which you † brag of) where we can find to our great Consolation, not only the Words *Church*,

* *First Letter*, p. 20.

† *Second Letter*, p. 42.

Rulers, Vicegerents and Uninterrupted Successions; but also a Number of other wholesome Texts, with very learned Notes, as pat to our Scheme of Church-Government, as if You and I had written them ourselves. Now, Reverend Sir, since this Bible seems in a peculiar Manner to belong to you ; being my self far your Inferior, I shall not presume to look for *Hares in your Royalty*, but leave you to start those *many Texts*, which you say you can find ; and I doubt not but you will play *Text against Text*, as much to your Credit, as formerly you did *Bishop against Bishop*. Thus relying wholly upon your Performance in *Text-finding*, I shall proceed to an Historical Argument of no small Importance to our Cause.

I shall shew the Bishop (notwithstanding his many Insinuations to the contrary) that we have at this very Hour, a most authentick *List of Successors perpetuated in an Uninterrupted Succession down from One of the Apostles* to these our Days. I will be so ingenious as to confess, that if any Man can overthrow the Credit of the *LIST*, which I here present my Reader with, that then our *Succession* falls at once to the Ground, this being the only *One* now extant in the *Church*. I design in my *Catalogue* frequently to subjoin some remarkable Instance of *Infallibility* in the *Vicegerent* ; and shall also fairly mention every *Schism*, where Two or more claimed the *Succession* at the

the same Time, and mark out the Man whom I prefer. Farther, Reverend Doctor, I can assure you that there is no one Fact related here, for which I cannot cite as my Authors, either *Platina*, *Baronius*, *Onupbrius*, *Concil. Constant.* *Bale*, *Agrippa*, *Wesselus*, or Father *Paul*.



LIST
OF

Christ's Vicegerents,

WITH

An Account of many of their
Acts of Infallibility for the good Go-
vernment of the Church.

A. D. 44. Schism first. St. Peter and St. Paul.

HE List of our Vicegerents does un-
fortunately begin with a *Schism*, for
Paul as Anti-pope did *withstand St.*
Peter to his Face. And although with-
out question St. Peter be our Man, yet was
he not a *Pope* after our own Hearts, for he
did not *bear Rule*, and besides was a marry'd
Man.

A. D.

A. D. 57. 2. *Linus.*

Historians have very much question'd whether there ever was a Bishop of this Name, which would make our *Succession* doubtful, but that we are sure this Difficulty was started by Hereticks.

67. 3. *Cletus.*

Also called *Anacletus*; he did not live long enough in his Office, to leave many Marks of his Infallibility behind him.

68. 4. *Clement.*

Being banish'd to an Island, where two thousand Christians were hewing Marble, furnish'd them with a Spring of fresh Water by a Miracle.

84. 5. *Anacletus*

Order'd Priests not to let their Beards nor Hair to grow.

96. 6. *Evaristus*

Ordained that Priests should be honoured and shaven; and that no Accusation of the Laity should be receiv'd against a Bishop.

109. 7. *Alexander*

Order'd that the People should be marry'd by none but Priests.

117. 8. *Sixtus I.*

Invented *Holy Water*, and order'd it to be blest with Salt, and sprinkled, in order to chace away and coercē the *Rebellious Subjects* of Christ, the *Devils*. He first brought up the Use of *Linnen Surplices*.

A. D. 127. 9. *Telephorus.*

Enacted that no Layman should presume to touch the Garment of a Clergyman.

and induct 138. 10. *Higinius*

Brought in Fasting in *Lent.*

142. 11. *Pius I.*

Found out *Christm.*

and evil 153. 12. *Anicetus*

Condemned St. *Polycarp* for his wearing long Hair.

163. 13. *Concordius Soterus*

Decreed all Marriages to be null without the Benediction of a Priest.

174. 14. *Eleutherius*

Was a great Lover of Sweet breads.

186. 15. *Victor I.*

Excommunicated the *Western* Churches for not keeping *Lent*, at the same time when he did.

198. 16. *Zopherinus*

Order'd that the Wine at the Communion should not be consecrated (as before it had been) in *Wood* or *Glass*, but in *Gold* or *Silver* ; Also that no *Bishop* accused by his *Patriarch* or *Metropolitan* should be condemned, but by the *Apostolick See.*

218. 17. *Calistus*

Dy'd of a Fistula.

226. 18. *Urban I.*

Invented the Form of Consecrating Church-Yards ; and ordained that Lands and Farms might be given to *God*, but ought to be divided among the Clergy.

A. D. 231. 19. *Calburnius*

Order'd Psalms and Mattins to be sung in Churches, to drive away the Evil Spirits that troubled poor People in their Graves.

236. 20. *Anterus*

Wrote a Legend.

237. 21. *Fabianus*

Ordered that *Chrism* used in the Lord's Supper should be renewed once a Year, and the Old burned.

251. 22. *Schism second, Cornelius, Novatianus.*

Cornelius was certainly the true Successor: for with Exorcisms and Holy Water, he drove all the Rats out of a Church near *Ravenna*.

253. 23. *Lucius*

Ordained that Hereticks should not be rebaptized.

255. 24. *Stephanus*

Ordained that Hereticks should be rebaptized.

257. 25. *Sixtus II.*

Invented Copes, and other Vestments.

260. 26. *Dionysius*

Allotted to every Minister his own Church, Parish and Salary.

271. 27. *Felix*

Ordered Masses to be sung in Churches for the dead Martyrs.

275. 28. *Eutychianus*

Ordered all Fruits, and especially Beans and Grapes, to be consecrated upon the Altar; he likewise would have Martyrs bury'd in Purple.

A. D. 283. 29. Caius

Like an Honest Pope, order'd that no Layman should commence a Suit against a Clergyman.

296. 30. Marcellinus

Sacrificed to *Hercules, Jupiter and Saturn*, in the Temple of *Vesta*.

304. 31. Marcellus

Divided *Rome* into Twenty Parishes; was Groom of the Stables to *Maxentius*, in which Office he dy'd.

309. 32. Eusebius

Ordered that no Bishop should be sued.

311. 33. Miltiades

Ordained that no Fasts should be kept on *Thursday* or *Sunday*.

314. 34. Silvester.

Under his Administration, and by his Approbation, *Anthony the Hermit* set up the Monastic Course of Life. He was the first Pope that wore a Crown of Gold.

335. 35. Marcus

Ordered that the *Nicene Creed* should be sung in Churches.

337. 36. Julius I.

Censured the *Eastern* Bishops for calling a Council at *Antioch*, without his Leave; order'd that no Clergyman should plead before a Lay Judge, or be sentenc'd by him. He was the first that confirmed the *Athanasian Creed*.

355. 37. Schism third, Liberius, Felix I.

Liberius was by the Church esteemed as the true Pope: tho' he condemned the *Athanasian Creed*,

Creed, which his Infallible Predecessor had confirmed.

A. D. 361. 38. Felix II.

Instituted Plumb-Porridge at *Christmas*. He ran with the *Arrians*, but held with the *Athanasians*.

366. 36. Schism fourth. Damasus, Ursin.

Damasus was an Adulterer, but *Ursin* was an Heretick. So that the former must by Dr. *Snape* and me be allowed the best *Successor* : for Heresy in an Infallible Chair is infinitely worse than Adultery.

385. 40. Siricius

Ordered that whosoever should marry a Widow, or a second Wife, should lose his Bene-fice.

398. 41. Anastasius

Granted a Pardon from Sin for Five Hundred Days to any, that should say a Prayer of his Composing, and beginning *Iesu Christi, &c.*

402. 42. Innocent I.

Ordered a Fast in the Church every Sa-turday.

416. 43. Zozimus

Ordained the Blessing of Wax-tapers upon *Easter-Eve* ; and confirmed the Decrees of the *Council of Carthage*, or in other Words the *Pelagian Heresy*.

419. Schism fifth. 44. Boniface, Eulalius.

Boniface was the true Vicegerent, for he ordered that no *Roman* should touch the consecrated Pall or Incense ; and also that no Servant or Debtor should admitted amongst the Clergy.

A. D.

A. D. 423. 45. Celestine I.
Was an excellent Fidler.

432. 46. Sixtus III.
Got a Nun with Child.

446. 47. Leo I.
Invented Processions on Saints Days, and
Ornaments for their Tombs.

461. 48. Hilarius
Built almost Fifty New Churches, and in-
vented the Litany.

467. 49. Simplicius
Found, by his Followers Means, the Bones
of *Elisha*, the Body of St. *Barnabas*, and the
Gospel of St. *Matthew*, written in his own
Hand. He also decreed that no Clergyman
should hold a Benefice of a Layman.

483. 50. Felix III.
Ordained that Churches should only be con-
secrated by Bishops.

492. 51. Gelasius I.
Excommunicated the Emperor *Anastasius*,
and anathematiz'd the King of the *Vandals*.
He regulated the Canon of Scripture to his
own Fancy, declaring it Heresy for Laymen to
judge of it.

496. 52. Anastasius II.
Excommunicated the Emperor *Anastasius* for
being an *Eutychian*, when he himself (for being
One) was afterwards forsaken by his Whole
Clergy. He dy'd by voiding his Bowels in a
Privy-House.

A. D. 498. 53. Schism sixth. *Symmachus, Lawrence, Peter II.*

Symmachus, by the Assistance of a Hundred and Twenty Bishops with their Clergy, in Arms, got the Day from his other Two Rivals.

514. 54. *Hormisda*

Lest behind him many Natural Children.

523. 55. *John I.*

Was a hearty Friend to the *Arrians*.

526. 56. *Felix IV.*

Invented Extreme Unction, and for the Benefit of the Clergy, divided the Chancel from the Church.

530. 57. Schism seventh. *Boniface II. Diocoruss.*

Boniface was the right Pope, for he recanted his *Arrian* Notions in order to qualify himself for the Chair. But his Antagonist was a *Simoniack*.

532. 58. *John II.*

Was a great Projector.

534. 59. *Agapetus*

Was a great Friend to *Theodosius*, who murder'd that Miracle of the Age, *Amalasuintha*, Queen of the Goths.

535. 60. Schism eighth. *Silverius, Vigilius.*

Silverius was Natural Son to *Hormisda*, but a Heretick; we shall therefore esteem *Vigilius* as our true Successor to St. Peter, since he was only guilty of Perjury; a small Fault now a Days in a Churchman.

A. D. 555. 61. *Pelagius I.*

Poisoned *Vigilius*, and decreed that the secular Arm ought to be called in to suppress *Heretics* and *Schismaticks*.

561. 62. *John III.*

Establish'd the Custom of Worshipping the Bones of Saints.

575. 63. *Benedict I.*

Dy'd of Grief.

572. 64. *Pelagius II.*

Disputed with the Bishop of *Constantinople* against the Resurrection of the Body.

590. 65. *Gregory I.*

Invented Purgatory, the Invocation of Saints, Lustrations on the Purification of the Virgin, Stations and Pilgrimages; caused all Priests to put away their Wives, but soon condemned this Infallible Decree, when upon Draining One Fish-Pond, he found the Heads of Six Thousand Infants there.

604. 66. *Sabinianus.*

Opposed all that his Infallible Predecessor had done; and was torn in Pieces by the People of *Rome*, for keeping up a vast Hoard of Corn in a Time of Famine.

606. 67. *Boniface III.*

Obtained the Title of *Universal Bishop* from the Usurper *Phocas*, upon his approving and confirming his Title. He began to use the modest Phrase of *Volumus & Jubemus*.

606. 68. *Boniface IV.*

Joined with *Phocas* as his Predecessor had done, and thereby obtained great Privileges for the

the Church. With these Two Bonifaces properly began the Papal Primacy.

A. D. 612. 69. *Deodatus*

Made a Law that no Woman should marry a Man, whose Father had been her Godfather, as being too near of Kin.

616. 70. *Boniface V.*

Made the Church an Asylum for the greatest Villanies, by Privileging all Thieves, Murderers, &c. that should take Sanctuary in any Church or Chappel.

622. 71. *Honorius I.*

Was a *Monothelite Heretick*, and stands condemned as such by Pope *Agatho*, by the sixth, seventh and eighth General Councils, and as such was excommunicated by *Leo II.*

637. 72. *Severinus*

Was a pious charitable Man, but a bad Pope; for he not only did nothing to enlarge the Power of the Church, but even sacrilegiously permitted its Treasures to be diminished.

638. 73. *John IV.*

Worthy Doctor, you will doubtless be pleased with this Pope, who was famous for his love of Black-puddings, notwithstanding the Decrees of the Council of *Jerusalem*, held by Pope *James*, at which our first *Vicegerent Pope Peter* also assisted.

641. 74. *Theodorus*

Took the Bones of St. *Primus*, and St. *Fellicanus* out of their Graves, set them in Silver,

and left them in St. Stephen's Chappel to be worship'd by all good Catholicks.

A. D. 647. 75. Martinus I.

Olympius being sent to the Church to seize him, was struck Blind just in the Instant when he was going to execute his Orders. And from this Pope's Time, the Chair has claimed the Power of striking People Blind, as often as it is for the Interest of the Church, that they should not see. This Man ordered Priests to have their Polls shaven.

654. 76. Eugenius

Was so charitable and so humble a Man, and did so little to augment the Power of the Church, that were it not to keep our Succession perpetuated, You and I, Doctor, would scarce own him for a Vicegerent. This sad Man ordered that Bishops should have Prisons to confine disorderly Priests in, whereas we know Prisons ought only to be made for the Laity,

657. 77. Vitalianus

Was the first that introduced Organs into the Church, as a Mechanical Help to Internal Devotion, lest Men should pray without Intense-ness of Heat.

672. 78. Deodatus II.

Built Churches, and introduced the Custom of Fasting upon Fish in Lent.

676. 79. Dona

Paved St. Peter's Porch with Marble, and wished he could have done it with the Skulls of Hereticks.

A. D. 679. 80. *Agatho*

Ordained that all Popes Decrees should be received as if they were uttered by St. Peter's own Mouth.

682. 81. *Leo II.*

He set the Church-Service to Musick.

684. 82. *Benedict II.*

Obtained of the Emperor, that Popes should be chosen by the Clergy, without needing his Confirmation. He first assumed the Title of *Christ's Vicegerent.*

685. 83. *John V.*

Lay'd a-Bed all his Popedom, and was famous for Writing a Book concerning the Dignity of the *Pall.*

686. 84. *Conon*

Poison'd himself, being, as some affirm, distracted;

687. 85. *Sergius I.*

His true Name was *Bocco di Porco*, or *Swine-Snout*; but not liking his Name, he introduced the Fashion of the Popes changing their Names, which has continued ever since. He was a notorious Adulterer.

701. 86. *John VI.*

Repaired Three Churches.

705. 87. *John VII.*

Refused to call a Synod to settle some Points of Faith then in dispute. He was a Bastard to *John VI*; and like *Nebuchadnezzar*, every where erected Images, and made the People fall down and worship them.

A. D. 707. 88. *Sisinnius*

Dy'd of the Gout.

707. 89. *Constantine*

Prevailed with *Theodoret* the Emperor's Admiral in *Italy*, to seize upon the Archbishop of *Ravenna*, for denying the Power of the Chair, and to burn out his Eyes. This was the first Pope that offer'd his Feet to be kis'd.

716. 90. *Gregory II.*

Raised a Rebellion against the Emperor *Leo Isaurus*, because he caused Images in Churches to be pulled down.

731. 91. *Gregory III.*

Made a Golden Image of the *Virgin Mary*, which he ordered to be worshipped on Pain of Excommunication.

741. 92. *Zachary*

Excommunicated *Virgilius*, as a detestable Heretick, for asserting that there were *Antipodes*.

752. 93. *Stephen II.*

Was Pope Three Days.

752. 94. *Stephen III.*

Was the first Pope that was carry'd on Mens Shoulders. He added the Exarchat of *Ravenna*, to the Patrimony of St. Peter, as knowing that *Christ's Kingdom* may sometimes be of this *World*.

757. 95. *Schism ninth. Paul II. Theophilus, Constantine, Philip.*

Paul was the true Vicegerent. He wrote a Book in Defence of what is commonly called *Idolatry*, calling Images the *Layman's Ka-lender*.

A. D. 768. 96. Stephen IV.

Assembled a Council at *Rome* to assert the Honour of Images, against the *Iconoclasti* (Image-Breakers) of the *East*.

772. 97. Hadrian I.

Establish'd Image-Worship, at the Second Council of *Nice*. Covered the poor Fisherman *Peter* with Silver and Gold, and added *Spoleto* and *Beneventum* to his Patrimony.

796. 98. Leo III.

Was set upon by *Conspirators*, who not only whip'd his Breech, but also pluck'd out his Eyes and his Tongue, which (as the *Legendary* says) were so well restored to him next Day by the *Apostles*, that he pronounced Sentence on those that did it, and saw them executed.

816. 99. Stephen V.

Lived but Seven Months Infallible.

817. 100. Paschal I.

Joined in an *Assassination Plot*, in which many of the Emperor *Lewis*'s Great Men were murder'd in the *Lateran*. He first founded the College of Cardinals, who were at first but Parish-Priests in *Rome*, but soon became Mates for Kings.

824. 101. Schism tenth. Eugenius II. Zinzinus.

Eugenius was the right Pope, for he excommunicated all that did not own him as such.

827. 102. Valentine

Was choaked with a Fish-Bone, Forty Days after his Election. He was too good a Man to be a good Pope.

A. D.

A. D. 828. 103. *Gregory IV.*
Instituted the Feast of *All-Saints.*

844. 104. *Sergius II.*
Removed a great many Saints Bones to better Graves.

847. 105. *Leo VI.*
Introduced *Peter-Pence.*

855. 106. *John VIII.*

By some *Fanaticks*, call'd *Pope Joan.* She was an *English Woman*, *Gilberta* by Name; and after having disguised her self in Man's Apparel, she travel'd to *Athens* with her Lover: where she became so great a Proficient in Learning, that all the *Clergy* looked upon her as the ablest *Divine* in the whole Church. She was at length chosen *Pope*, and after she had confer'd *Orders*, made *Abbots*, ordain'd *Bishops*; *Priests* and *Deacons*, consecrated *Churches*, baptized *Infants*, and play'd the *Pope* for One Year, Four Months, and Four Days, this *Literal Whore of Babylon*, between the *Colossean Theatre*, and *St. Clements*, fell in Labour, was deliver'd of a *Bastard-Child*, and dy'd on the Spot. For this Reason, succeeding *Popes* were placed in a *Porphyry-Chair* with a *Hole* in the Bottom, and immediately after the *Election*, their *Genitals* were to be searched by the youngest *Deacon*. Now, tho' almost Fifty different Authors confirm this Story, yet we true *Churchmen* must insist upon it, that she was a true *Vicegerent*, no *Woman*, but a *Regular Priest*, and rightful *Successor* of *St. Peter*: For if she were not so, we may chance not to have

have one *Bishop* or Canonical Priest in all *Eng-*
land. For who knows but the present *Sett*
 may be such as were ordained by others, who
 were ordained by Men, whose Ordination ori-
 ginally came from our *She-Vicegerent*. Whose
 Right and Qualification therefore if we should
 be so imprudent as to deny, we might at once
 destroy the Whole *Divine Right of Episcopacy*,
 and reduce the poor *Church of England* to
 such a Pass, as to stand merely upon the *secu-*
lar Basis of an *Act of Parliament*.

A. D. 857. 107. Benedict III. Anastasius III.

Benedict is the Man whom I prefer, who
 was himself bury'd by his own Direction be-
 fore St. Peter's Threshold, an Honour St. *Peter*
 had never receiv'd from any Pope before.

858. 108. Nicholas I.

Introduced the *Fashion* of praying in an un-
 known Tongue, and for the Honour of *God* made
 every One address themselves to him in *Latin*.

867. 109. Hadrian II.

Was put into the Chair by a *Faction* at
Rome, and then excommunicated the Emperor
 for not owning him immediately.

872. 110. John IX.

Took it into his Head to dispose of *Crowns*,
 and anointed *Lewis* Emperor, for which he
 was forced to fly; and afterwards to retain the
 Chair, submitted to *Charles the III*, and a-
 nointed him Emperor.

882. 111. Martin II.

He was only given to *Sorcery*; so long as
 he abstained from *Heresy*, we may receive him
 for a *Vicegerent*.

A. D. 884. 112. *Hadrian III.*

By a Decree deprived the Emperors of that Right, which they had always claimed and enjoy'd, of electing the Popes.

885. 113. *Stephen VI.*

Was esteemed the best Chest-player of his Time. Shewed himself a great Friend to Witch-
es, Adulterers, and likewise to the Church.

890. 114 *Schism twelfth. Formosus, Sergius III.*

Formosus obtained the Chair by Bribery, and by Force obliged his Rival to fly out of *Italy*.

895. 115. *Boniface VI.*

Cardinal *Baronius* affirms that this Man was not canonically chosen. Alas ! Doctor, either we must differ from a Cardinal (which we do not care to do) or we must give up our Uninterrupted Succession.

895. 116. *Stephen VII.*

Dug up the Body of his Predecessor, *Formosus*, to try him for Heresy ; and having convicted his *Infallibility*, cut off the Three Fingers of his Right Hand, wherewith he used to give Blessing, and to Consecrate.

897. 117. *Romanus*

Condemned his Infallible Predecessor for his Barbarity to *Formosus*.

897. 118. *Theodorus*

Restored all the Decrees of *Formosus*, which *Stephen* had abrogated. Which of their *Infallibilities* was in an Error, we will not here determine.

897. 119. *John X.*

Called a Council to condemn all *Stephen's* Decrees.

A. D. 899. 120. Benedict IV.

Was Pope but Five Months.

The Church was without any Vicegerent Four Tears, which was a sad Thing.

903. 121. Schism thirteenth. Leo V.
Christopher.

*Christopher Unpoped Leo, after he had go-
vern'd the Church for Forty Days; upon which
the poor Man broke his Heart and dy'd.*

904. 122. Sergius IV.

*Unpoped Christopher; kept Marozia, a no-
ble Woman, as his Whore; and lastly instituted
the bearing of Candles at the Feast of the
Purification, which from thence has been called
Candlemas-Day.*

911. 123. Anastasius IV.

Was a quiet Man, and did nothing either
good or bad during his whole Pontificate.

912. 124. Lando

Was an Admirer of Salt-Fish and Eggs, and
very famous for Fasting.

913. 125. John XI.

The Bastard of *Sergius*, and much versed in
the Art of War.

928. 126. Leo VI.

Being thrown into Prison, at the End of Six
Months, his Christian Patience being quite
worn out, he dy'd of Grief, some say of
Poison.

928. 127. Stephen VIII.

By some is called the VIIth. Was a Peace-
able Man, and did nothing for the Good of
the Church.

A. D. 930. 128. *John XII.*

Another of *Sergius*'s Bastards, and a notorious Friend to Reliques. He poison'd *Leo* and *Stephen*, his Predecessors; and being caught in Adultery, was slain by an impudent Layman, that said he was the Husband to his Holiness's Mistress.

935. 129. *Leo VII.*

Was a great Patron of Monks and Friars.

939. 130. *Stephen IX.*

Was all his Time busy'd in Civil Wars.

943. 131. *Marinus.*

All that's remarkable of him, is that some Writers call him *Martin III.*

946. 132. *Agapetus II.*

Was the first that instituted Musick at *Vespers.*

956. 133. *John XIII.*

Was accused in a Synod before the Emperor *Otha*, for having put out the Eyes of some of his Cardinals, plucking out the Tongues of others, cutting off the Hands, Feet, Fingers, Noses, and Genitals of others: for ordaining Deacons (to perpetuate our Succession) in a Stable, for making Boys Bishops for Money, for ravishing both Virgins and Pilgrims; and lastly for calling upon the Devil for Assistance at Dice, and drinking to his Health. For these spiritual Acts of *Vicegerency*, the Emperor set him aside, and placed *Leo* in his Stead. But no sooner was the Emperor gone from *Rome*, than *John* returned, drove *Leo* out, and repossest the Chair. In which he continu'd to act as *Vicegerent*,

gerent, till being caught in Bed with another Man's Wife, he was like his Predecessor *John XII.* slain by the Husband in the very Act of Adultery.

A. D. 963. 134. *Schism fourteenth. Leo VIII.*
Benedict V.

Leo like a true Pope call'd for Assistance from the *Secular Arm*, which seized upon his Rival, and made him end his Days in a Prison.

965. 135. *John XIV.*

Invented the Blessing and Baptizing of Bells, which, before his Time, were unhallow'd Things.

972. 136. *Dono II.*

Was a lazy Pope, and a great Eater, which is all that we hear of his Holiness.

972. 137. *Benedict VI.*

Was imprison'd, and afterwards strangled in his Prison, which *Platina* affirms was much too gentle a Death for him.

972. 138. *Boniface VII.*

Came to the Popedom by Two Murders, that of *Benedict*, and that of *John*, a Deacon that oppos'd him, whose Eyes he first pluck'd out, and then killed him. This Vicegerent alas! stole all the Church-Treasure.

975. 139. *Benedict VII.*

Liv'd a whole Lent upon Almonds, Raisons and Milk.

983. 140. *John XV.*

Dy'd in a Goal for Want of Necessaries, having been thrown into that Place by the People

ple of *Rome*, whom he had most violently oppressed.

101. 141. *John XVI.*

Sold the Church-Plate and Jewels to enrich his Kindred, whose Example hath been for the most Part follow'd ever since.

101. 142. *John XVII.*

Baronius questions much, if there ever was such a Pope; but you and I, Doctor, will not permit a Popish Cardinal to rob us of a *Successor*; for if he does not know the Church's Interest, we do.

996. 143. *Schism fifteenth. Gregory V.*
John XVIII.

Gregory was the right Man, who invented the Ringing the little Bell before Mass. I cannot deny that *John* had some Claim to the Chair, for *Platina* says he was a Thief and a Robber.

998. 144. *Silvester II.*

Was a great Necromancer: He set up a *Brazen Head*, which he consulted, as many Catholicks have done since. One Day, as he was Officiating at High Mass, at *St. Cross of Jerusalem* at *Rome*, those Rebellious Subjects of Christ the Devils took his Vicegerent away, and he was never heard of more.

1003. 145. *John XIX.*

Is looked upon by the Historians as no *Pope* at all, but is always counted One by true Churchmen, who are determin'd never to give up the Divine Right of Bishops. He is said to have been an excellent Magician.

A. D. 1003. 146. *John XX.*

Till his Time the People of *Rome* always chose their own *Pope*: but this Man took that Privilege out of their Hands, and vested it in the Clergy, in whom it has ever since continu'd to be *Jure Divino*.

1009. 147. *Sergius V.*

Commonly called IV. He was a *Pythagorean*, and forbid all his Clergy eating Beans: He was the first *Vicegerent* of the *Prince of Peace*, that consecrated Swords.

1012. 148. *Benedict VIII.*

Wrote an *Encomium* on the *Monastick Life*, was marry'd, and dy'd, he and his Family of the Plague.

1024. 149. *John XXI.*

Platina and others affirm he never was in Holy Orders; but since he ordained *Bishops*, *Priests* and *Deacons*, we might as well give into the Story of *Pope Joan*, as allow this Man to have been a *Lay-Vicegerent*.

1033. 150. *Schism sixteenth. Benedict IX.*

Silvester III. 151. Gregory VI.

Benedict was a *Sorcerer*, *Silvester* a *Sodomite*, and *Gregory* an *Usurer*. Three Persons so well gifted, that I am at a Stand to determine who had the best Claim. To avoid Mistakes, let us join the Three together, and we may affirm that amongst them, they made up One well qualify'd *Pope*.

1047. 152. *Clement II.*

Did nothing remarkable besides making all the People in *Rome* perjure themselves, a Thing commonly practis'd by Divines. A.

A. D. 1048. 153. *Damasus II.*

Poison'd his Predecessor, and enjoy'd the Chair but Three and Twenty Days after.

1049. 154. *Leo IX.*

Invented the useful Doctrine of Transubstantiation, and to make the Absurdity swallow'd, gave out that Christ and he had many Personal Conversations.

1055. 155. *Victor II.*

Excommunicated many of his Clergy for Fornication, by whom he was poison'd as a tyrannical Vicegetent.

1057. 156. *Schism seventeenth. Stephen X. Benedict X.*

Stephen was our right Successor, for he sentenc'd a Man to Death for saying St. Peter did not die at *Rome*.

1059. 157. *Nicholas II.*

Excommunicated and persecuted all those that deny'd Transubstantiation, and made *Berengarius* recant his Errors, which where the same Tenets, that the Church of *England* now holds.

1061. 158. *Schism eighteenth. Alexander II. Honorius II.*

Alexander, like a true Head of the Church, depriv'd all Laicks of the Right of Investiture to Sacred Functions.

1073. 159. *Schism Nineteenth. Gregory VII. Clement III.*

Gregory (by others call'd *Hildebrand*) made his Way to that Dignity by poisoning Five of his Predecessors; excommunicated *Henry III.* and

and made him wait bareheaded and barefoot Three Days, before he would readmit him into the Church.

A. D. 1086. 160. *Schism twentieth. Victor III. Clement. III.*

Victor excommunicated *Henry III.* as his Predecessor had done, and was poison'd in a Chalice for his Pains.

1088. 161. *Urbanus II.*

Made a Decree that no Layman should give an Ecclesiastical Benefice. From his quarrel-some Temper, was nicknam'd *Turbanus*.

1099. 162. *Schism twenty first. Paschal II. Guibert, Alberto d' Atella, Frederick, Maginulphus.*

Paschal was the true Pope, and had been a Creature of *Gregory VII.* He made a League with the Emperor *Henry IV.*, and confirm'd it with the most solemn Oaths; but no sooner was *Henry* gone out of *Italy*, when he revoked all that he had done, and excommunicated him; nay, and made him wait at his Door bare-foot, before he would recall the Excommunication.

1118. 163. *Schism twenty second. Gelasius II.*

Gregory VIII.

Gelasius was the true Successor, to whose Piety the World owes the Foundation of the *Knights Templars*.

1119. 164. *Calistus II.*

Decreed that no Lousy Person should enter the Church, and declared it was Adultery for a Bishop to forsake his See; by which we may understand who my *Lady Bishop* is.

A. D. 1124. 165. Schism twenty third. Honorius II. Celestine II.

Honorius, to manifest his sincere Love to the Church, put to Death *Arnulphus*, a Low-Church Preacher in those Times, for inveighing against the Pride and usurped Power of the Romish Church.

1130. 166. Schism twenty fourth. Innocent II.

Anacletus II. Victor IV.

Innocent doubtless was the truest Vicegerent, for he ordained that no Layman should presume ever to lay violent Hands on a Clergyman.

1143 167. Celestine III.

Commonly called *II.* Was the first Inventor of that Christian Method of cursing by *Bell, Book and Candle.*

1144. 168. Lucius II.

Brought up the Orthodox Custom of eating Pancakes and Fritters on a *Shrove-Tuesday*.

1145. 169. Eugenius III.

Repaired Seven Churches.

1153. 170. Anastasius IV.

Converted the *Pantheon*, where the Heathen Deities were worship'd, into the *Maria Rotunda*, where Popish Saints are pray'd to.

1154. 171. Hadrian IV.

From a Beggar at St. *Albans*, came to be Pope; and being thus mounted, to try how well he could ride, made the Emperor *Frederick Barbarossa* hold his Stirrup, after which he excommunicated him because he would not hold the Empire as a Fief or Tributary to the Pope

He.

He absolved all the Subjects of *William King of Sicily* from their Allegiance ; and, in a word, was a true Friend to the Church.

A. D. 1159. 172. Schism twenty fifth. Alexander III. Victor IV. Paschal III.

Alexander was my Man, for he trod upon the Emperor *Frederick's* Head, saying, *Super aspidem & basiliscum ambulabis* ; the Emperor (as if he had been tutor'd by the Bishop of *B — r*) answer'd, *Non tibi sed Petro*, that is, *You cannot pretend to that Power tho' Peter might*, who was an Apostle, and infallible : to which the Pope reply'd, (as if you and I had been by to advise him) *& mihi & Petro*, the same Powers are lodged in me as were in Peter.

1181. 173. Lucius III. Attempted to abolish the Whole Constitution at *Rome*, and bring it into Subjection to himself ; in which he succeeded so far, as to destroy the Whole Consular Power.

1186. 174. Urban III. Was a great Encourager of the Holy War, but dy'd of a Fright.

1187. 175. Gregory VIII. Was Pope Two Months, and sick all the Time, whether Infallibility did not agree with his Constitution, or what else ailed him, I cannot tell.

1188. 176. Clement III.

Pardoned all Sins that were committed by any that should afterwards die in the Holy Wars. He excommunicated the *Danes* for maintaining the Marriage of their Clergy.

1191. 177. *Celestin III.*

First with his Feet put the Crown upon the Emperor *Otho's* Head, and then kick'd it off, saying, *Per me regnat reges*, that is, *My Kingdom is of this World.*

1198. 178. *Innocent III.*

Excommunicated the Emperor *Otho IVth.* made King *John of England* hold his Crown as tributary, and confirmed the heavenly Doctrine of *Auricular Confession.*

1217. 179. *Honorius III.*

By this Vicegerent's Instigation, St. *Dominick* set the *Engines of this World* at work, and practis'd wholesome Severities against the Heretical *Waldenses* and *Albigenses*, of whom not above a Hundred Thousand suffer'd for believing what is now the Doctrine of *our Church*; but was then a damnable Heresy; The last Determinations of the *Church* being against it.

1227. 180. *Gregory IX.*

Excommunicated his Patron *Frederick II.* by whose Means alone he was made Pope to shew that Gratitude cannot influence the *Church* in Favour of a Man that opposes their Powet. However, to shew that there is a Way of influencing the *Church*, (tho' not by Gratitude,) he absolyed the Emperor upon Payment of One Hundred and Twenty Ounces of Gold.

1241. 181. *Celestin IV.*

Dy'd of Poison Eighteen Days after his Election, before he knew that he was infallible.

A. D. 1242. 182. *Innocent IV.*

Persecuted *Robert Grosseteste*, Bishop of *Lincoln*, for calling him *Anti-Christ*. He first directed the Cardinals to wear *Red Hats*, which *Hereticks* say, was a certain Token that they belong'd to the *Scarlet Whore*.

1254. 183. *Alexander IV.*

Declar'd all the *Saracens* were in a State of Damnation, and not finding they fought the worse, dy'd of Grief.

1261. 184. *Urban IV.*

Excommunicated *Mainfroy* King of *Sicily*, and publish'd a *Croisade* against him, pronouncing a great Number of Pardons and Benedictions to those of his Subjects, that should either dethrone or kill him.

1265. 185. *Clement IV.*

Was first a Soldier, then a Lawyer, and last of all a Pope.

The See of Rome was vacant Two Years, which was a sad Thing.

1271. 186. *Gregory X.*

Exacted of all the Clergy a Tenth Part of their Livings towards the Charge of the *Holy War*. But no Occasion happening, apply'd it all to his own private Use.

1275. 187. *Innocent V.*

Was the first that kept a *solemn Coronation*.

1276. 188. *Adrian V.*

Dy'd Thirty Six Days after he was elected.

A. D. 1276. 189. John XXII.

Was a very good Physician and an expert Astrologer; notwithstanding which great Helps, *Platina* affirms he acted very foolishly.

1277. 190. Nicholas III.

Was the real Author of that very wholesome Severity to the French in Sicily, known by the Name of the *Sicilian Vespers*.

1281. 191. Martin IV.

Entirely answer'd the Doctrine which You and I, Sir, have so often asserted. For he certainly sate in Christ's Stead, when the Ambassadors of *Palermo*, kneeling, repeated Thrice to him these Words, — *Thou that takest away the Sins of the World, have Mercy upon us.* Which Address his Holiness receiv'd very graciously. He kept for many Years a Concubine of his Predecessor *Nicholas's*.

1285. 192. Honorius IV.

Excommunicated Peter King of Arragon, and his Son; and opposed our English King in Levyng Taxes.

1288. 193. Nicholas IV.

Made himself Mediator to all the Princes in Europe, and would have sent them All sauntering into the Holy War.

1294. 194. Celestin V.

Was too simple and too honest a Man to do much Service to the Church.

1294. 195. Boniface VIII.

Made up for the inactive Spirit of his Predecessor; invented the Market of *Indulgences*, and for every Hundred Years founded a Jubilee;

bilee; at which Time every Man's Sins were forgiven, upon his visiting St. Peter and St. Paul at their Churches in *Rome*. *Philip*, King of *France*, convicted him in open Parliament of *Symony*, *Murder*, *Atheism*, *Usury*, *Adultery*, and also of a secret League with the *Saracens*. I am sorry to say that, for our Arguments sake, You and I, Doctor, must accept of this Man for One of Christ's *Vicegerents*.

A. D. 1303. 196. Benedict XI.

Was poison'd for his Probity.

1304. 197. Clement V.

Was the first that fix'd a standing Price upon Indulgences.

*1315. 198. Schism twenty sixth, John XXIII,
Nicholas V.*

John was the true Head of the Church. He caused *Peter* a Monk and many of his Followers (who taught that Christ had no Property, and also that his Disciples had none) to be burned alive. He was also of Opinion that in the Text *My Kingdom is not of this World*, the Word *NOT* was spurious, and ought not to remain in any *Orthodox Bible*. This is an Answer to the modern Heresy that we never thought of, and deserves well to be consider'd.

1334. 199. Benedict XII.

Excommunicated the Emperor *Lewis*, and gave away all his Dominions in *Italy*.

1342. 200. Clement VI.

Ordered the *Jubilee* to be kept every Fifty Years, the Hundred Years Market coming round too seldom for the Church's Benefit.

A. D.

1351. A. D. 1352. 201. *Innocent VI.*

Burned *Johannes de Rupe Scissa*, for pretending to assert, that the *Scripture* might be interpreted by a *private Judgment*; by which it appears, that had the Bishop of *Bangor* lived then, he might have been burned for his *Notions*.

1362. 202. *Urban V.*

Excommunicated *Barnabon King of Milan*, for denying his *Infallibility*; was a great Stickler for the Privileges of *Holy Church*, and confirm'd the *Order of St. Brigid*.

1370. 203. *Gregory XI.*

Never lived at *Rome*, till upon his suspending a Bishop for Non-Residence, he was asked how he could punish a Fault he committed himself.

1378. 204. *Schism twenty seventh. Urban VI.*

Clement VII.

Urban, the true Successor, took Five of the Cardinals that had voted against him, and putting them into Sacks, threw them into the Sea.

1389. 205. *Boniface IX. Benedict XIII.*

Boniface, the real Pope, while the Other lived at *Avignon*, seiz'd a Priest at the Head of a considerable Number of Priests in white Garments, and suspecting he had a Design of making himself Pope, order'd him to be burned alive.

1404. 206. *Schism twenty eighth. Innocent VII.*

Benedict XIII.

Innocent, our Vicegerent, upon being reproach'd by the Citizens of *Rome*, for Breach of

of his Oath, order'd Eleven of them immediately to be beheaded, saying, *that was the only way to remove Schism and Sedition.*

A. D. 1406. 207. *Schism twenty ninth. Gregory XII. Benedict XIII.*

Gregory, the true Head of the Church, did nothing of Consequence, but excommunicate his Opponent. Which he did in order to make him a *Heretick*, and so render void the Oath which he had made to him, that if he were chosen *Pope*, he would resign to him; but *fidēs cum Hereticis non est servanda.*

1409. 208. *Schism thirtieth. Alexander V. Benedict XIII.*

Deposed *Ladislaus* King of *Naples*, and gave his Kingdom away to *Lewis of Anjou.*

1414. 209. *Schism thirty first. John XXIV. Benedict XIII.*

John was deposed by the Council of *Constance* as a Drunkard, Incestuous Person, a Pedlar of Pardons, and an *Infidel*. In the same Council, *Benedict* was likewise deposed. One of the Resolutions of the Council was, *That a General Council legally summon'd, was invested with the Supreme Authority next to Jesus Christ.* Then it was that *Infallibility* crept into a *General Council.*

1417. 210. *Schism thirty second. Martin V. Clement VIII.*

The Latter of these abdicated the Popedom, soon after he had obtain'd it. But *Martin*, like a wise Man, thought fit to dismiss the Council of *Constance*, upon its being propos'd

G there

there to consider of a Reformation of Manners amongst the Clergy. This was the good Pope that condemn'd *Wickliff*, and effectually quell'd those *Disturbers* of the Church's *Unity*, *John Huss* and *Jerome of Prague*, by the Help of those necessary *Engines*, call'd *Fire and Faggot*.

A. D. 1431. 211. *Schism thirty third. Eugenius IV. Felix IV.*

Eugenius, the true Vicegerent to the Prince of *Peace*, was, during his whole *Popedom*, engaged in a War.

1447. 212. *Nicholas VI.*

Gave an Indulgence to a Friend of his, to go to a Sorcerer for the Recovery of *stolen Goods*.

1455. 213. *Calistus III.*

Canonized *Vincent Ferrier*, a notorious Wizard.

1458. 214. *Pius II.*

Was a quiet Man, and of no Use to the Church, which stands in need of Men of active and enterprizing Genius's.

1464. 215. *Paul III.*

Commonly called *II.* He decreed all Learning to be Heresy, and very truly declared *Ignorance* to be the *Mother of Devotion*. He told *Platina* that all Laws Human and Divine were lodged in his Breast.

1471. 216. *Sixtus IV.*

Murder'd One of the Princes of the *Medici* Family by hired Assassins, whilst he was at Mass. He permitted publick Bawdy-Houses to be kept in *Rome*, upon their paying him cer-

certain Fines ; and brought in the Use of Beads.

A. D. 1484. 217. Innocent VIII.

Collected a vast Sum of Money for a War against the *Turks*, and employ'd it all in a War with the King of *Naples*, who was a *Christian*. He was much given to Excesses in Drinking and to Venery.

1492. 218. Alexander VI.

Obtained the Popedom by nothing but Bribery. He was poison'd by a Mistake with the very *Dose*, which his Son had prepared for a Rich Cardinal that supped with him. He very frankly owned all his Bastards, which were no small Number; was accused of committing Incest with his Sister, and of having enter'd into a Compact with the Devil.

1503. 219. Pius III.

Was poison'd Twenty Six Days after he was chosen.

1505. 220. Julius II.

Was a true Member of the Church Militant, for he never was out of a War, all his Lifetime. He sodomitically ravished Two noble *Venetian* Youths, had Two Bastards, and dy'd of a Fever at Seventy Years of Age. He was remarkably zealous for the *Power* of the *Church*; which One good Quality may cover a *Magnitude of Sins*, in the Opinion of *us* staunch Churchmen, sooner by much than *Charity*.

1514. 221. Leo X.

He sold Pardons at very reasonable Rates. And was heard by some *Hereticks* (as they

have affirm'd in Print) to say that the Gospels might more properly be call'd the *Fables of Christ*. But this we *Successionists* believe to be fabulous.

A. D. 1522. 222. Adrian VI.

Acknowledged that he himself was Fallible, and that the Church of *Rome* was a Sink of Vices. This is therefore the Worst of all our *Successors*, and we should disown him, could we perpetuate our *Succession* without him. This we may say, that he deserv'd as little to be Pope, as a certain Person does to be a Bishop, since Both of them betray the *Secrets of their Order*.

1534. 223. Clement IX.

In this Vicegerent's Time, there arose a Sett of Men with the Bishop of *B*—r's Notions, and to the great Disturbance of the Church's Peace and Unity, taught these Heretical Doctrines: That no Man was Infallible, and therefore no Man was qualify'd to act in *Christ's Stead*: That Christ was *King* in his *own Kingdom*; and therefore no Men could impose their Interpretations of his Laws upon others: That all his Laws were contain'd in Scripture, and that every thing necessary to Salvation was there so plainly deliver'd, that the meanest Capacity might understand it; and that every One was to read in that Book, and judge for themselves. At the same Time, Translations of the Bible were made in all Languages. Thus was the *Veil of the Temple rent in twain*, and hidden Mysteries were exposed

posed to the Eyes of the Vulgar. These Free-thinking Notions prevailed so far, that at length the Secular Power in this Nation embraced them; and cutting off a noble Revenue from the Church, (what now a-Days would amount to Ten or Twelve Millions *per Annum*, for which many Honest Churchmen sigh to this Day)

Schism thirty fourth.

King *Henry VIII.* made himself *Supreme Head of the Church*, which Example all our Kings have follow'd. And as this Title has been confirmed by *Acts of Parliament*, which make it a *Premunire* to speak against it: so ever since that Time, it has been the Fashion in *England* to look upon the *Roman Catholicks* as the *Schismaticks*.

Out of Prudence, I proceed no farther in my List, but shall leave every Honest Churchman to guess, who are the Rest of my Vicegerents: I doubt not but we shall understand one another's Meaning, as well as if we spoke out. However if any of our Friends should be so dull as not to know what we would have, let them consult Dr. *Hicks's Works*, and *Lesley's Case of the Pontificate, and the Regale*. There he may discover, not only where the Sincerest of us lodge the *Supremacy*, but also learn the absolute Necessity of an *Uninterrupted Succession of Men vested with that Supremacy*, without which, it seems, we must all be *unavoidably damned*. And although some weak Brethren may

may be puzzled in this Affair, because they know we have swallowed certain odd *Oaths*, which seem to contradict both our *Conversation* and *Doctrine*: yet, if they will but consider how *Unreasonable* and how *Antichristian* it is, that we spiritual Members of the *Church* should be tied down by *Oaths* invented by *Laymen*, they may soon discover where it is, that we place our *Uninterrupted Succession of Christ's Vicegerents*.

You see, learned Doctor, that I have cleared up the *Hierarchy* of our *Church*, and replaced the *Divine Right of Episcopacy* upon its true and *solid Basis*; a Basis not to be shaken by the Breath of every scoffing *Free-Thinker*. Let then the *Bishop*, and his *Seconds*, *The Enemies of all Revelation*, read here, and be confounded. Let them see here a *perpetuated Succession of Infallible Men from the Apostles Days*; though indeed they are many of them guilty of Facts, which in any *Layman* might have served for Foils to the Actions of a *Nero* or *Hellogabalus*; yet since they were committed by *Clergymen*, are only to be regarded as *sanctify'd Trifles*, and *venial Peccadillo's*; as appears from the pious Annotations in our * *Orthodox Testament* on the 23d Chapter of *St. Matthew*, which affirm, *That notwithstanding the Bishop of Rome were ever so wicked of Life*; yea, though *some Traitor as evil as Judas were Bishop thereof*,

it should not be prejudicial to the Church. Thus, Reverend Sir, it is plain, that no Objection of Weight can be started against us: For were our Succession composed of *Devils Incarnate*, provided they were regularly ordained, it would be never the *worse*; nay, in the Condition Things now stand, it would be much the better. For the more Power *Satan* had (and he certainly would have vast Power were he a *Pope*) the greater would the Obligation be upon the *Laity* of keeping *us* up, as a *Spiritual Standing Army* against him. To say the Truth, were our Enemy (or shall I call him our Friend) the *Monarch of Hell* totally subdued and crushed, I doubt it would fare with us, as it did with many of the Gentlemen of the Sword, since the Death of *Lewis XIV.*— We should either be disbanded or reduced to Half-Pay. A Misfortune which those Gentlemen of a Carnal Warfare might easily have avoided, had they taken *us* *Spiritual Militia* for their Example, and either fought Booty, or taken Care not to *cast forth and dispossess* the Enemy too often of their *Fastnesses*. A *Priestly Foresight*, which the rash D. of *M*— wanted in *Flanders*. He was a *Layman*, but thank our Stars we of the Clergy have more Prudence than to rout our Enemies too much, and therefore we shall never run the Risque of being laid aside, as he was. To which End, instead of attempting to remove the Wickedness, the Ignorance and Superstition of the Vulgar, three main *Props* of our *Sacerdotal Power*, let us preach up nothing but *Party Sermons*,

mons, let us cry up our own Authority, and continually alarm the Nation with the *Danger of the Church*; and I cannot in the least doubt, but we shall see the honest *Laity* content still to follow us with Strings in their Noses. To shew you, Doctor, that I have not been idle in this Grand Affair; I can assure you that, though I am but a *Country Curate*, I have been for these many Years inculcating into my Congregation the Belief of my *Mission* from Heaven; I have often told them that I am *God's Ambassador*; that I ought to be treated by the best of my Parish, with a Submission due to so great a Person, otherwise it was an Affront upon him that sent me: And I have so far succeeded, that the least Contempt of me fixes upon any Man the Name of *Fanatick*: A Title, which I have taught my Flock to dread, more than that of *Atheist, Blasphemer, Drunkard, Whoremaster, or Swearer*.

Thus, Sir, though our Office be originally to *preach Christ*, yet you know it is very wholesome and for the Good of the Church to *preach our selves* too. And as we can shew no *Credentials* for our *Embassadorships*, so it will be very expedient for us to keep the *Laity* from making any strict Enquiries into them; for which good Purpose, let us true Churchmen stand by one another; and if any one shall be so bold (which of late too too many of our own Order have been) as to question our Authority, let us never stick a Moment at branding him with the Names of *Fanatick, Atheist, Free-Thinker, and Enemy*

Enemy to all Revelation. And as a great *Emperor of Rome* led the Way, and you have honestly followed his Example, let us dress up all our Enemies in *Wolves and Bear-Skins*, and then we need not fear their being worry'd and baited by a true *Church-Mob*, whenever they have an Opportunity. And as our own *bulky Reputation* will easily weigh down that of another Man, when it is crack'd or almost wasted away; so it will not be improper to employ all the Hands we can, in raking for Dirt to throw at our Adversaries, especially those of unblemish'd Characters. In which pleasing Task, I can promise you the pious Endeavours of many of my Brethren here, who have taken indefatigable Pains in spreading your Works.

I hold it Prudence in all Cases to follow the Advice of the Old Proverb, and *cry Whore first*; for which Reason I think we ought to stigmatize all our Opposers with the Name of *Papist* as well as of *Fanatick*. For since our denying the *Liberty of Private Judgment* may be demonstrated to be directly opposite to the Foundation on which the *Reformation* was built, we should not easily get off the Imputation of *Popery*, had we not been before-hand with our Adversaries, and called them *Papists* and *Enemies to our Church*, first. Again, our Scheme of Church-Government is the same with that which the Jesuits maintain in their publick *Theses*, and our Doctrine of *Possibilities* is exceeding like theirs of Probabilities *; now least our

* *Vid. Lettres Provinciales. Let. V.*

great Enemy the Bishop of B----r should fix upon us the Reproach of adhering to *Jesuitical Notions*, which we could not well clear ourselves from, we begin with him, and not only charge him with inclining to *Jesuitism*, but likewise with entertaining *One of that Fraternity in his House*. It is true the poor Refugee has sufficiently convinced us that he is no *Jesuit*, but that shall never satisfy us; whilst he continues under the same Patronage, he shall also continue under the same Name: and whilst he converses among the Seconds of our *Grand Adversary*, we will admit of no Proof of his *Conversion*, but deem him as much a *Jesuit*, as † if we saw him officiating at *High Mass*.

And here, Sir, though we use the Words *Jesuit* and *High Mass* to frighten our weak Brethren from joyning with our Enemies; yet I would not have any One imagine that there is any Harm in the *Things themselves*. I confess had Mr. *Pillonniere* still officiated at *High Mass*, he would have found better Quarter from us; for 'tis not probable that any Sett of true *Priests* should be real Enemies to such a *Religion* as that of the *Romish Church*, which is so admirably calculated for the Power, Honour, and Grandeur of its Clergy. Alas, hath he been *One of those quick-sighted Fathers*, and not found out, that we long for those *Onions*,

† *Snape's Second Let. p. 66.*

sweeter than any that ever grew in Egypt: Had he been a Man of Penetration, he must have long ago found out the Drift of all our pious Endeavours. He might have observed that when we had a *Catholick Prince* on the Throne, then it was that our famous Doctrine of PASSIVE OBEDIENCE and NON-RESISTANCE was most inculcated, as the only Medium for a *Popish King* to establish his *Religion* here by. He might have observed how carefully we have propagated the Doctrine of *Divine Indefeasible Hereditary Right*, which had it taken its desired Effect, I leave the World to judge of what *Religion* our King would now have been.

The Bishop's *Jesuit* might have observed what we meant by the Word *Church*, whose Danger (like Mercury in a Barometer wholly govern'd by the Power of external Air) was observed to rise or fall, just as *Popery* lost or got Ground here. Thus in King *Charles the II*'s Time, the *Church* was very Healthy; in King *James the II*'s, She flourish'd exceedingly, till he unwisely began to put our *Passive Doctrines* in Practise upon ourselves, which made our *Nature* a little *Rebel against our Principle*. In King *William's Reign*, the poor *Church* languish'd under a deep Consumption; which was somewhat restored by the Two first Years of *Queen Anne*: But as soon as ever the *Duke of Marlborough* beat our Friends beyond Sea, our Ecclesiastical Weather-Glass rose, and the *Church*

was never in such *Danger*: But this was soon over, for the Queen at a *Tauch* cured all our *Evil*, by putting an End to the *Church-destructive War*, clapping up a *Peace*, that had we been beaten, we could not have obtained One more for the Benefit of our *Church*; and lastly, by degrading the conqu'ring General, and placing One in his Room, who was a zealous Son of our *Church*, for which he now suffers Exile with his and our **F R I E N D**. These indeed were glorious *Times*! But alas! our pious Queen and our most Christian Ally dy'd just in the Nick of *Time*; what **QUALMS** our poor *Church* has had ever since, must needs be known to Mr. *Pillonniere*. Besides all this, he can never really think we hate him for being One of the *Jesuits*, if he will but farther consider in how many Things, we of the *High-Church* follow their Steps.

The *Jesuits* in their *Theses of Lovain*, in the Year 1645 say *, *It is only a Venial Sin to calumniate and impose false Crimes to ruin their Credit, who speak ill of us.* Now can any Man that reads the *Dean of Chich-r's*, Mr. *Law's*, or your Writings, conclude from them, that any of us true *Sons of the Church* differ from this Tenet of those worthy Fathers? I am sure our Treatment of the Bishop of *B-r* proves that we are of their Mind. And as the good Fathers of *Lovain* prove their Right of calumniating by

* *Lettres Provinciales. Let. XV.*

their match'ess Doctrine of * *Probabilities*; so we by the help of *Possibilities* support our Calumnies. As for Example, *Pillonniere* may possibly be a *Jesuit still*, ergo, he is a *Jesuit still*. This is our peculiar *Church-Logick*, and as you say †† *every one who understands Reasoning* (which indeed none but we staunch *Churchmen* do) will agree with you.

Again, the Reverend Fathers the *Jesuits* hold it lawful to do *Evil*, provided it be for the *Good of the Church*. Now if this were not also our *Religious Principle*, how could we justify the many honest *Church Mobs* which we have stirred up to burn and plunder *Meeting-Houses* for the sake of the *Church*: or how could any of our *Gown* have appeared at *Preston*, had not the *Good of the Church* been thought to license our breaking our *Oaths*, and sanctified *Rebellion*?

Again, those ghostly Fathers the *Jesuits* teach the *Direction of the Intention*, with that excellent Doctrine of *Mental Reservation*, by which a *Man* may commit any *Crime*, and avoid the *Sin*. Now if some *honest Men* amongst us had not some such small *Helps*, they could never have swallowed the *Oaths of Allegiance* and *Abjuration* *HEARTILY*, *WILLINGLY* and *TRULY*, as most of us do. But as these *Oaths* are taken for the *Good of the Church*, and for the retaining of *Benefices* in *Orthodox* *Hands*,

* *Lettres Provinc. Ubi supra.*

†† *Snape's Second Letter*, p. 9.

the *Uprightness of the Intention* atones for the Sin of *Perjury*, if we should chance any of us to be guilty of so *Venial a Sin*. Pursuant to this Principle too; if we find one of the *Laity* implicit in his *Obedience to us* (let him be ever so *profligate*, or ever so great a *Stranger to the Inside of a Church*) we pronounce him a *better Churchman* than a Follower of the Bishop of B—r, though he were ever so regular in his Life, or ever so constant in going to Church: Because these Actions can have no true Merit in them, while his *Intention* is *diabolically directed to the Destruction of the true and unlimited Authority of the Church*, which is the chief thing that a Believer should be attached to.

The *Jesuits*, as well as all other *Catholicks*, deny the *Laity* the *Use of the Scriptures*. And even in this Point we do not differ from them, so much as we would make weak Brethren believe we do: For Form sake indeed we put the *Bible* into the People's Hands, but then we deny them the *Use of it*, as much as any *Jesuit* can. For if any one pretends to read it with more Understanding than a Boy at a Reading-School; if any one shall dare to chalk out to himself from thence *Rules of Life*, of *Conscience*, or of *Faith*, without consulting *us*, the *saucy Shoemaker* will quickly be told, that he is gone beyond his *Last*: *Negative Discouragements* and (if we have them in our Power) *positive Punishments* shall soon teach him that *his Soul is not his own*.

To proceed. As the Fathers the Jesuits hold it lawful * to murder and assassinate Princes, who are not for the *unlimited Power of the Church*, and can prepare for that purpose *Barriers, Chastels and Ravilliacs*: So we never wanted our *Perkins, Friends, Fenwicks and Shepbeards*, whenever we thought our *Church* was in *Danger*. Not to run *Parallels* farther, by comparing the *Extensiveness of Charity* amongst the *Jesuits* with what we practise, which would be only proving one *Sofia* was like another; I am sure I have said enough to convince any hearty *Jesuit*, that it is much more prudent for him to *join* with *us* of the *High-Church*, than to associate with the *Bishop of B—r* and his *Fanatical Companies*.

Therefore I beg you to communicate this Letter to Mr. *Pillonniere*; a *Jesuit* he certainly was, and therefore is so now; and I doubt not but as he is a *Jesuit*, upon duly weighing what is here urged, he will desert that *scandalous Cause*, which he is now embarked in, to flock with *Birds* more of his own *Feather*. And when we have bereft our *Antagonist* of the *Man*, who helped him to all his *Evasions, Equivocations, and Mental Reservations*; how easy will it be to run down an *Heretick*, that hath nothing but *Reason and Scripture* left to support

* See *Appendix to the Summary of Religious Houses in England and Wales*, p. 88. to the end.

his Cause : *Reason and Scripture*, two weak Supports, when set in Competition with the *Engines of this World*, which ought to be employed by us, the *Vicegerents of Christ**, for restraining Offenders against us, and to keep in Awe the Disturbers of the Church's Peace and Unity. Let the Bishop remember the Fate of *John Huss*, *Jerome of Prague*, *Cranmer*, *Ridley*, *Latimer*, and the rest of the remarkable Disturbers of the Church's Unity ; and whatever ill-grounded Opinions he may have entertain'd concerning us, because we wear the Name of *Protestant*, I can assure him, he would find he had a *woful Cause* to defend, were we intrusted with those *Engines of this World*, by which our happy Brethren beyond Sea daily preserve the *Authority, Peace, and Unity* of the Church.

Having thus fully confuted the Bishop's Arguments, and settled the *Vicerency in Christ's Kingdom* in the Popes till the *Reformation* ; tho' where it now continues, I neither dare nor will bluntly affirm : In order to put in every honest *Churchman's Mouth* a Defence of our *Plan of Church-Government*, I shall lay down a short Specimen of it, founded on the foregoing *Church Maxims*. And to do this with more ease, (since I have proved that the *Kingdom of Christ*, notwithstanding all Texts to the contrary, may be *of this World*) I will liken it to something that is actually now *in this World*,

* *Snape's First Letter*, p. 20.

and that shall be to your *Dionysian Monarchy* at *Eaton*.

First then, as you sit supreme Governour, encompass'd round with *secular Engines*, and vested with Power to set them on work, for the terrifying and keeping in Awe all those, who attempt to disturb the *Peace* of your *School*: So our grand *Vicerent* (whether he be a Pope, a King, an *Archbishop*, or a *Collective Body of Clergy*) ought to sit supreme in the *Spiritual Kingdom*, assisted with *secular Engines*, and vested with Power to set them at work, as often as the *Peace and Unity* of the *Church* shall be molested.

As you have the *same Powers* with the first *Master* that ever taught in your *School*, which were handed down to you by the preceding *Master*, and which, when you leave the *School*, you will transmit to *another*, who will upon his *Demission* substitute likewise *another*, thereby to *perpetuate a Succession of School-Masters at Eaton*: So our present *Spiritual Head of the Church* hath the *same Powers* with the first *Vicerent* delegated to him; which *Powers*, when he can no longer remain supreme on Earth, will be transmitted to *Others*, who are to *perpetuate a Succession of such Vicerents through all succeeding Ages of the World*.

As in your *Eatonian Kingdom* it sometimes happens, that when *Negative Discouragements* are not sufficient to keep your *Subjects* in order, you apply *Positive Punishments*, and that effectual Engine the *Rod*: So in our Ecclesiastical

cal Kingdom, when little Negative Discouragements, such as Occasional and Schism Bills, are found insufficient towards preserving Church Unity, a Positive Application of Fines and Penalties, and sometimes of Fire and Faggot is not a Method wholly displeasing to staunch Churchmen at bottom.

As none of your Children have any Right to judge for themselves, or to question your Infallibility in expounding the *Classicks*, even though you taught that *Bavius* and *Mavius* were better Poets than *Virgil* or *Horace*: So none of those Babes the *Laity* should pretend to judge for themselves, or question the *Church's* Interpretations of *Scripture*, but receive them as *Infallible*; nay, they ought to submit to the *Church's Authority*, though she taught that *Suarez* and *Bellarmino* were greater Divines than *St. Paul* and *St. James*.

As no Boy ought to plead Conscience for being absent from *School*, or refusing to come to *Repetition*, or for not performing any *Task* you shall set him: So no Layman ought to plead Conscience for not coming to *Church*, or for refusing to joyn in the *Common-Prayer*, or for not submitting to all the *Impositions* the *Church* shall think fit to lay upon him.

Lastly; As you have many *Vice-Præceptors*, who act under you, and share with you in all the Privileges of your Government, as well as in Teaching and Punishing your Subjects, who cannot call those *Vice-Præceptors* to an Account without rebelling against your Power: So our

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Spiritual Governor hath *us* his *Deputy Governors* to act under him, as well in Teaching and Punishing, as in all other Exercises of Dominion over the *Laity*, who are not to question *us* his *Holy Ushers* for any thing we do.

Thus have I shewn you, Learned Doctor, that the *Laity* are no better than *School-Boys*, whose Reason, whose Consciences, whose Backs, and Sides, in short, whose Body and Souls ought to be under our Discipline. This is the glorious *Church-Scheme* we ought to stand by. This is what the *Wise and Politick* among us have always been endeavouring to establish. Since the *Bishop* of *B——r* therefore, and a Sett of *Free-thinking Laity* pretend that *every Man has a Right to judge for himself*, which destroys our Whole goodly Designs at once; let all Honest *Churchmen*, such as You and I, joyn Heart and Hand in Defence of our *Church's Power*; let us leave no Stone unturn'd to make our Adversaries *Character odious*; for which Holy Purpose, let us run into Company, betray Conversation, invent Scandal, and to support it, print *Children and Old Wives Tales*. Nay to serve the *Church*, let the Saying of *Juno* be written in all our *Hearts*,

Flectere, si nequeo, superos, Acheronta movebo;
that is,

*To serve our Cause, if Heaven should prove uncivil,
We'll humbly crave Assistance from the Devil.*

So till another Occasion, I remain,

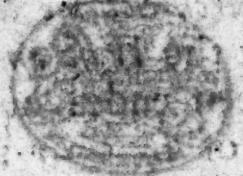
Reverend S I R,

Your most humble Servant,

S. T.

N. B. By *Church, Clergy and Churchmen*, I do not mean Those of our Gown in General, but only those chosen Vessels that are chiefly zealous for our *Power*, and our *Dignity*, and our *Riches*. And in this Sense I desire you, Reverend Sir, to understand these Words throughout my

F I N I S.



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